



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

conference report 1987

THE SELF-RELIANT COMMUNITY

by Julie Otterson

At the end of October a group of people with diverse backgrounds, expectations and experience gathered at Glen Helen Outdoor Education Center for a weekend of stimulating discussion on "The Self-Reliant Community." Members of intentional communities, people working on urban regeneration projects, artists, business people, fund raisers, and government officers were but a few of the vocations represented. The conversations were rich in perspective and experience.

People left Yellow Springs with many different visions of an ideal self-reliant situation. It can safely be said that self-reliance does not mean individual or community isolation from the rest of the world. Self-reliance implies a greater strength to determine the nature of interactions with the greater world in an economic, social, and spiritual sense. It is more than interdependence, which was compared to two alcoholics holding each other up, united in their shared weakness. It is mutual reliance, being able to count on each other, united in our shared strength.

Self-reliance is utilizing our internal resources to build community. We need to be able to identify our personal assets and recognize how they can be applied to community

work. We can renew and cultivate our internal strength through projects which also benefit our communities.

THE HEART OF COMMUNITY ACTION

Where is the "Heart of Community Action"? Certain people have a magical power to motivate and inspire the citizenry, transforming their community into a better place to live. They provide us with the confidence to dream of improvement and help us take the practical steps to revitalization. What kind of people are these? What makes them so special? These were the questions which were raised by Bill Berkowitz, teacher at the University of Lowell, MA, in his keynote address Friday evening.

We live in an isolationist society where people plug themselves into their own little world of the "Walkman" and retreat into the seclusion of their houses to watch home videos. In a sense, our modern society forces us into individual self-reliance. The supportive atmosphere of the small community has been outmoded by suburbs and "bedroom neighborhoods." People no longer know their neighbors and therefore can not rely on them for entertainment or help in times of need. Out of necessity, we depend on ourselves for



everyday survival. We are missing community self-reliance, an atmosphere that can counteract our isolation and loneliness, a place of diverse social and economic opportunity to satisfy our professional and personal needs, an environment where we can cultivate personal growth while participating in a community support structure.

How do we get there? What can we do? How can we resurrect the heart of community action? How do we become community builders? These are the questions faced by those who hold a vision of sustainable human society and are striving to achieve it.

Several components are required to make community leaders. People need a certain level of proficiency in the basic skills of running an organization, a campaign, or movement. In order to rally citizen support the community activist will need to learn to make a professional-looking brochure, to facilitate a meeting, to discover the tactics of fund raising, to resolve conflicts between neighbors, in office meetings, or among the board of directors. In order to take practical steps one needs practical skills. One can be carried far by intuition but eventually a level of professionalism is required.

Creativity is a vital asset for a community builder. Stimulation of unique and diverse ideas can lead to community activities which are unifying, effective, and sometimes fun. A myriad of examples were generated during the conference, ranging from community murals, ham and beans theatre, crosses for children who were killed in Nicaragua posted in front yards, to music in the bus terminal. Two excellent sources for more ideas are Local Heroes and Community Dreams, both of which were written by Bill Berkowitz and are available from Community Service.

The question of how to encourage people to act on their creative ideas remains. People are scared to rely on their own inner resources and this is where the true heart of community action lies. Local Heroes is a

compilation of testimony from people who found inner strength and utilized their special personal characteristics. They didn't have many outside resources to begin with; little financial support, expertise, formal power, professional skills in their area of impact, no institutional backing, yet they were able to make a significant and lasting contribution to their community and sometimes the greater world. What gave these ordinary citizens the inspiration and confidence to make a difference?

Some felt a sense of duty, others were acting on impulse. Ego played a certain role as well as naivete. There were essentially two commonalities running through each case study which seemed to fuel the action; excitement and conventional virtues. People who transform society have been found to be really passionately caring about their project. They are totally enmeshed and enthusiastic. Many times they are energized by anger and outrage at societal problems. Accompanying the excitement are homely virtues; persistence, hard work, commitment, faith in success, optimism.

So there is the "magic equation for success." The discovery is empowering. Each of us has within, the "stuff" to become a community builder. To change society we must first change ourselves. Our community service can be generated by spiritual contentment. But will that inner strength bring us closer to the heart of community action - the magic of mobilization and action? The mysteries of the magic may never be revealed but generalities which have been extracted here can be used to create small ripples of change leading us toward more self-motivated and thus self-reliant communities.

DOING MAGIC: LEARNING TO IDENTIFY AND EXPAND THOSE SMALL WONDERFUL RIPPLES

It is us, the ordinary citizens of our communities, who do the magic of community building. Our greatest obstruction to taking the initial steps seems to be the lack of a substantive vision of the future. Oftentimes, we are able to point out the detriments of our situation but are not able to conceptualize solutions. Jeff Bercovitz, director of the Regeneration Project,

contended in his Saturday morning discussion that we cannot formulate a vision without looking at ourselves, our relationships, and the world around us from a new perspective.

By having us draw the dial of a telephone, Jeff clearly demonstrated that we often don't notice things in our everyday lives that may be of significance. There are many things in our neighborhoods or on our blocks which we do not recognize as being unique and valuable. People can isolate specific problems but find it more difficult to see the positive aspects of their environment. If we put on "positive lenses," we are able to see the assets of our communities and from there take steps to enrich and cultivate them. Attempts to mobilize the public which focuses on the atrophy of its area are doomed. Ripples of hope are spread when people recognize their many and varied assets and are given the medium to synergize them into community action.

Jeff told us an excellent story of a real town which illustrates these points. Two years ago Greenfield, Iowa, was an extremely depressed town in regard to both its economy and community spirit. Although it still has challenges to face, the process for dealing with its problems has been established.

The story begins in January 1986 when a core group of citizens and local leaders invited the people from Rodale to come and discuss their community regeneration concerns. Several months later the town decided to conduct a needs analysis at the recommendation of a local college. The product of this study was a very long list of needs and a group of demoralized people. They identified the areas in which they were deficient but also discovered that various institutions, federal government, state government and even foundations, were not interested in assisting them. Disheartened, the local leaders again sat down with the people from Rodale and decided to complement the first study with an assets analysis.

Eighty people of the town congregated in the basement of a church and started to compile a list of all of the positive things about their town. People got excited and animated as they grasped the opportunity to be proud.

Then the facilitators asked the people to think of two or three small projects that they could do right away to channel their enthusiasm into concrete projects. People were more humble in their suggestions. The list was shorter. After the meeting, they discovered that the people had suggested 68 projects, some of which were quite imaginative.

Out of this meeting a group called the "Regeneration Connection" was formed. This is where the beauty of the Rodale regeneration strategy lies. The indigenous people defined their working assets and chose projects which they felt were important--projects which they were enthusiastic about. The revitalization scheme was more likely to succeed because it was self-generated, not imposed.



By June many projects had been finished or had a significant amount of work done on them including; People Pages - a skills directory of people in the county who were willing to share their talents either for free or for a fee; Greenfield Alumni - a listing of people and their occupations who grew up and left the community but were nevertheless indebted to it for its childhood nurturance and support; Community Center - the town could not afford to hire an architect to design the building but was able to convince a community member's son who was in the Greenfield Alumni to come home and do the project for them; Agricultural Diversification Project; Community Garden; Farmers' Market; Popcorn Project; Tourist Brochure; Bed and Breakfast Project; Neighborhood Parks; Walking Club...

That is progress. The fact that the children of the community are involved in some of projects helps guarantee their success. By tapping into their dreams and demonstrating that dreams are possible the children are able to look at their community as a place with possibility. Although there

are still economic incentives for them to leave their home town, at least they are able to see the potential if they choose to stay. Additionally, by doing community work the children have an increased sense of place.

After four and a half months, what started as a core group of 3 people has grown into a mobilization of 450 of the 2,000 people in the town. Today the citizens of Greenfield still face major problems, but the process for change has been established and the impetus has been generated. Riding on the momentum created by small yet significant successes and endowed with the realization of possibility, they are ready to tackle the remaining difficult issues.

The lesson is that even though we may be monetarily poor, we have a wealth of skills and experience. We have access to our dreams, imaginations, ideas, and talents. If we can simply think of a few projects to get us started, we may unwittingly start a movement or we may just benefit from the satisfaction of having accomplished something concrete. If we choose to view ourselves from a new positive perspective we can transform our own lives, our relationships and the world. That is the magic.



MIAMI VALLEY SMALL BUSINESS INCUBATOR

The diverse and healthy economy of the self-reliant community is partially contingent upon the success of small businesses. By relying on internal sources for goods and services, communities have more control over their work life. The economies of self-reliant communities are not dependent upon decisions made from afar. Jobs are more secure, self-directed, and appropriate for local needs. Profits are reinvested instead of being funneled into a centralized parent corporation. Unfortunately, small businesses in the United States have been failing at an alarming rate. It is difficult for them to compete, let alone get started. Business incubators can be the salvation for many struggling entrepreneurs.

Randall Theil, the facility manager at the Miami Valley Small Business Incubator, answered questions on Saturday morning about its operations and took people on a tour in the afternoon. Patty Dallas and JoAnn Goertner of Golden Glow Recordings (music for children) offered testimony to the difficulties of starting a small business and the advantages of being located in the Incubator.

The Miami Valley Small Business Incubator was co-founded by Paul Bowling and Walker Lewis, retired engineer and attorney. Their goal was to become a helping-hand to small businesses struggling to get started. The role of the incubator is to provide office space and advice at minimal costs to those with the motivation and desire to strike out into the business world. The incubator aids the business through the toughest times of infancy, through the often-painful periods of growth, until it is firmly grounded and able to become independent. From that point, the business can enter the competitive jungle with a solid foundation and, most significantly, with no monetary debt to those who invested in its success.

Entrepreneurs often have plenty of creative ability and many good ideas but are lacking in logistical skills of running a business. The Incubator staff assesses the feasibility of new business ideas and, if necessary, helps shape them into something more realistic. Some businesses need only the inexpensive space or the business machines which are rented by the hour. Others need help with patents, legalities, and accounting.

Businesses in the incubator have access to resources beyond their individual means, including people to answer the phone while they are attending to other matters and assistance in making initial contacts with independent sales representatives, management and consulting firms. Paul Bowling and Walker Lewis provide a wealth of information and encouragement which instills hope. By taking advantage of their extensive business experience, the people in the Incubator have an increased access to opportunity. In addition, they are able to determine what is and isn't a good opportunity and respond quickly before the chance passes. JoAnn Goertner summarized the excitement of their new

business venture when she said, "This is what it must have felt like to be a pioneer." Entrepreneurs have a better chance of experiencing this feeling of achievement with the bolstering role of the Incubator.

PRIVATE LIFE - COMMUNITY LIFE

Bill Berkowitz gave us a variety of statistics which are indicators of a drift in our society away from community life. In our world of high stress, people seem to need to protect themselves at the end of the day. People are less involved in things ranging from civic responsibilities to parental guidance. These trends should not depress us but provide an agenda for change.

If our economy fails, we are going to be forced into self-reliance. As a result, we will need to reconcile our private and public lives. Increased community self-reliance will require a complementary increase in civic responsibility and involvement. The slighted truth is that we can find personal satisfaction through community work. We can choose to design community activities which accomplish the dual goals of self-fulfillment and community contribution.

FIVE EASY STEPS TO REVITALIZE YOUR COMMUNITY

Jeff Bercovitz's answer to "What are the five easy steps?" is, of course, there aren't five easy steps. There are fourteen. At least there are a number of characteristics which the people at Regeneration are mindful of as they engage in community revitalization. These guidelines are flexible and are used only as an ideal.

- * Try to facilitate the personal growth of the project participants while working for the benefit of the community.

- * Keep in mind that communities are not exclusively economic entities but also social, cultural, and spiritual entities.

- * Strive to attend to mainstream concerns, avoiding an elitist atmosphere.

- * Ask the residents of the community to state their goals for the future.

- * Don't overplan preventing spontaneity
- * Involve a broad cross-section of people. Make sure all feel welcome.

Increased diversity of opinion will create a more successful project.

- * Emphasize small projects that provide a sense of accomplishment

- * Build a sense of community first. Organize second.

- * Don't focus exclusively on policy. Don't assume changes will come from legislative bodies.

- * Place a great emphasis on imagination and creativity.

- * Value experience over expertise.

- * Respect community heritage.

- * Emphasize the use of internal resources instead of external inputs.

- * Don't let yourself be limited to identifying and meeting immediate needs.

Community is not an abstraction. It is us. Like us, it is a living, breathing, and evolving entity and should have community development projects which suit its dynamics.

SUMMARY

To create the self-reliant community we need to depend upon ourselves and all of our innovation, love, and strength. If we can build trust through unifying community activities, we may be able to create a cooperative atmosphere with opportunities for co-invention, encouragement, and affirmation. Only then can we become reconnected with the spirit of community and find ourselves closer to self-reliance.



Editor's Note: Perhaps we were spoiled by being waited upon at the Friends Care Center in Yellow Springs for the past three years.

This year we went back to the more rustic environment of Glen Helen Outdoor Education Center. This is a welcome natural surrounding which encourages walks in the Glen when the weather permits.

It also encourages more community by asking of attenders that they help with the kitchen work and clean up at the end. Some of us had forgotten this and weren't prepared to give our time. Next year we hope we will do better.

Julie and I wish to give special thanks to Lance Grolla and Victor Eyth for going "beyond the call of duty" in staying to help clean up after all others had left.

We are sorry we ran out of booklists and so did not have them available at the conference. However, our new 1988 booklist is now on hand. All members will automatically receive this. If you are not a member, and wish to receive one, please join or write for an '88 booklist.



WELL-MOTIVATED LOVE OF OUR LIFE ON EARTH
Clear Marks, September 25, 1987

That life may live and grow,
who feels a strong concern
to save our Mother Earth
from great destroyer's powers?
Who'll recognize the threats
of poverty and wars
right here where money rules
with tyranny concealed?

To those who're losing hope
before we're down and out,
I say we can still learn
the strength and skills we need.
Since "love can cast out fear,"
let love now face despair.
Recall our love of life!
Resourceful then, we'll grow.

Who'll practice friendly arts
and master friendly skills
enough to heal the whole,
our world community?
If threats were not severe,
such love would still inspire
the healing of our whole
en-thu-si-as-tic-ly!

To appear in updates of the published book,
Friendly Shared Powers: Practicing for Dear
Life!

commentary



This commentary is about life in developing countries and its relationship to Arthur Morgan's insights.

by Michael Gibbons

For the past 10 years I have been learning about the ways of life of the majority of the world's people--poor families in small communities in "developing countries" around the world. I saw this as a way of "continuing my education" following university in the States - a chance to draw nearer to the most common human experience of the nature of reality in our age. Strangely enough, my education has led me "back" to Arthur Morgan's insights about the nature of human-scale community and its importance in American life.

I have learned first-hand that human-scale community, nurtured in the womb of tradition and tested by the challenges of accelerating change, is the most common human social experience. Unfortunately, the integrity of family and community is threatened to an even greater extent abroad than it is at home in the States. Most small communities in the "developing" world are just emerging from geographic isolation, economic subsistence and the confines of unchallenged tradition. For residents of these communities, the accelerated rate of pervasive socio-economic and political change in this half-century is inconceivable and profoundly disorienting. Imagine the scale of "identity crises" in villages where parents grew up in insular worlds unchanged for centuries and children now see TV, hear radios, ride vehicles, read etc. As if this weren't enough, many major life and/or death problems confront poor families in developing countries on an unprecedented scale, such as civil strife, environmental degradation, famine, population/resource imbalances of all kinds, long lists of unmet basic human needs like schooling, health service, potable water, inflation-ravaged meager income, etc. I know families facing these problems in such varied places as West Africa, North Ireland, Maldiver, Bolivia, Southeast Asia, the Southeast USA and Honduras. Abroad in the world, a pervasive assault on small community as the enduring

human institution threatens the very foundations of human society. From this global perspective, the convictions and insights of Arthur Morgan and his colleagues are more prophetic and essential than ever.

In contrast to larger-scale efforts aimed at aiding and abetting the relatively new and demonstrably inefficient concept of the post-imperial nation-state, the international community development movement - while a misnomer (these communities long antedate the movement) - is committed to the small community as a viable and manageable unit of rejuvenation via sensitive support. On the basis of conclusions based on my experience so far in "international development," I recently joined Save The Children, a private community development agency which, by assisting small communities through self-help in the US and in 40 other countries, is a prominent part of this movement. I find myself, a disciple of Arthur Morgan's view, contentedly "at home" in Save The Children as an institution because of its commitment to the small community as the context for all meaningful change or "development." Save The Children's mandate to help the child is defined in terms of small, sequential, self-help improvements in the "quality of life" and "self-reliance" of the child's world, the small community. By linking these 2 goals, quality of life with self-reliance, Save The Children aspires to help families change their lives, not at the expense of the community's integrity or nature, but by means of it, thereby strengthening it. This, in brief theoretical and outline form, is an example of the best which the intentional community development movement has to offer in a resource-imbalanced world. I think Arthur Morgan would value this effort highly. Practitioners at home and abroad, struggling to define meaningful courses of action amid crisis, can gain immeasurably from the plain spoken insights and carefully-collected experiences of Morgan and his colleagues. It might be exciting to add relevant experiences from other countries to this already rich store, and for more "internationalists" to study and live by Arthur Morgan's words.



REALIGNING OUR sense of community

This article was reprinted from the "Freeport Journal Standard," Freeport, Il, Feb. 22, 1984.

by Ellen Goodman

I have a friend who is a member of the medical community. It does not say that, of course, on the stationery that bears her home address. This membership comes from her hospital work. I have another friend who is a member of the computer community. This is a fairly new subdivision of our economy, and yet he finds his sense of place in it. Other friends and acquaintances of mine are members of the academic community, or the business community or the journalistic community. Though you cannot find these on any map, we know where we belong.

None of us, mind you, was born into these communities. Nor did we move into them, U-Hauling our possessions along with us. None has papers to prove we are card-carrying members of one such group or another. Yet it seems that more and more of us are identified by work these days, rather than by street.

In the past, most Americans lived in neighborhoods. We are members of precincts or parishes or school districts. My dictionary still defines community first of all in geographic terms, as "a body of people who live in one place." But today fewer of us do our living in that one place; more of us just use it for sleeping. Now we call our towns "bedroom suburbs" and many of us, without small children as icebreakers, would have trouble naming all the people on our street.

It is not that we are more isolated today. It's that many of us have transferred a chunk of our friendships, a major portion of our everyday social lives, from home to office. As more of our neighbors work away from home, the workplace becomes our neighborhood.

The kaffeeclatch of the '50s is the coffee

break of the '80s. The watercooler, the hall, the elevator and the parking lot are the back fences of these neighborhoods. The people we have lunch with day after day are those who know the running saga of our mother's operations, our child's math grades, our frozen pipes and faulty transmissions.

We may be strangers at the supermarket that replaced the corner grocer, but we are known at the coffee shop in the lobby. We share with each other a cast of characters from the boss in the corner office to the crazy lady in Shipping to the lovers in Marketing. It's not surprising that when researchers ask Americans what they like best about work, they say it is "the shmooose (chatter) factor." When they ask young mothers at home what they miss most about work, it is the people.

Not all the neighborhoods are empty, nor is every workplace a friendly playground. Most of us have had mixed experiences in these environments. Yet as one woman told me recently, she knows more about the people she passes on the way to her desk than on her way around the block.

Our new sense of community hasn't just moved from house to office building. The labels that we wear connect us with members from distant companies, cities and states. We assume that we have something "in common" with other teachers, nurses, city planners.

It's not unlike the experience of our immigrant grandparents. Many who came to this country still identified themselves as members of the Italian community, the Irish community, the Polish community. They sought out and assumed connections with people from the old country. Many of us have updated that experience. We have replaced ethnic identity with professional identity, the way we replaced neighborhoods with the workplace.

This whole realignment of community is surely most obvious among the mobile professions. People who move from city to city seem to put roots down into their professions. In an age of specialists, they may have to search harder to find people who speak the same language.

I don't think that there is anything massively disruptive about this shifting sense of community. The continuing search for connection and shared enterprise is very human. But I do feel uncomfortable with our shifting identity. The balance has tipped and we seem increasingly dependent on work for our sense of self.

If our offices are our new neighborhoods, if our professional titles are our new ethnic tags, then how do we separate ourselves from our jobs? Self-worth isn't just something to measure in the marketplace. But in these new communities, it becomes harder and harder to tell who we are without saying what we do.

commentary



by Griscom Morgan

I am glad to see the article "The Realignment of Our Sense of Community" used in the Community Service Newsletter because this relates to a vital matter. Commonly, the members of the family go each their own way to participate in separate communities, and the family progressively fades out. Family and community are two universals of human society which universally existed in relation to each other. When the two are separated the effect on children that previously had life knitted together in the family is serious if not disastrous.

The Zimmerman-Cervantez Harvard study which was designed to determine the characteristics common among successful American families found only one universal among the fifty-some thousands of families studied--the small fellowship of families in which the children grew up in intimate mutual relationships. These small groups of about five families, in turn, had association in about five such groups of wider association which had cross-contacts with other such groups. This network gave members an extensive second or third-hand contact widely over society. This was an effective counteracting to the fragmentation in modern society that Ellen Goodman describes. Urban civilizations fairly uniformly disintegrate the family and displace the small community function as an integrator of life.

BOOK REVIEWS



COMMON OBJECTS: MONEY, A VEHICLE OF VALUES

By Eric M. Lee, 1986, 48pp., paper.
May be purchased for \$3.00 from
Mountain Light Publications, Rt 6
Box 185B, Morgantown, W.Va. 26505.

The goals of full employment, low interest rates and a stable monetary system are of vital and continuing interest and concern to us all. How can these objectives of the economy best be achieved? Eric M. Lee in his sparse and thought-provoking treatise on the economic system believes that "demurrage," that is, a periodically placed tax on money in savings (principally in demand deposits in banks), would cause it to lose sufficient value

that it would be spent more rapidly to prevent loss. The effect of such tax would be to greatly reduce the hoarding (saving) of money and the use of it as the prime repository of value and power to command and dominate all else in the economic, political, and social world. This tax would greatly speed velocity of circulation and would promote use of money in the economy for the production of goods and services. As stated by Mr. Lee, "Demurrage's most effective mechanism of moderation of deflation is through increased consumption and its most effective mechanism of moderating inflation is through its effect on interest which can restrict investment." To the old adage "Neither a borrower nor lender be," Mr. Lee would add "nor a saver."

Mr. Lee seems to believe the above stated economic objectives can be achieved by a free competitive private enterprise market economy with almost no government role in the economy and no taxes except the one on money in savings.

While proposing some solutions, questions are also raised by this little treatise: 1) Is all government (federal, local, state) spending inflationary (as suggested)? 2) The problem of "hoarding and interest" is of major concern. Is all saving to be discouraged? That is, no saving for emergencies (medical), for large purchases (such as

purchase of auto, home, college education), etc.? 3) If supply and demand (the marketplace) are to be the sole determinants of prices, how do we avoid wide fluctuations in prices (when there are restrictions -- natural or man-made -- of supply or great surpluses) without government imposed price controls? It would seem that commodity and services prices must be stable for the money that represents them to be stable.

Perhaps the answers to these and other questions are implicit in Mr. Lee's thesis and suggested remedies or in the references cited. The economic problems addressed deserve serious attention and continued study and action.



-- Cecil C. Holland

THE MAN WHO PLANTED HOPE AND GREW HAPPINESS

By Jean Giono. *Friends of Nature*, Brooksville, ME 04617. 1981. 12pp., paper. Available from Community Service, \$2.50 postpaid

Amidst the turbulence of our world there are those who quietly perform miracles unnoticed by the mass of hectic humanity. Such is the story of Elzeard Bouffier in The Man Who Planted Hope and Grew Happiness.

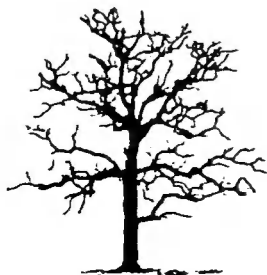
The author is on a long journey through the southeastern provinces of France. Traveling through the monotony of wind-swept, barren land broken only by an occasional deserted village, he searches for water. He chances upon a solitary shephard who offers him drink and shelter for the night. As the two sit in silence by the evening fire, Jean watches the shephard patiently sort through piles of acorns searching for only those which are perfect.

Finding the atmosphere peaceful, Jean decides to stay and follows the shephard through his daily routine of planting one hundred trees. Unaware of the significance of his encounter, Jean continues on his journey, through his life, through wars, and peace. As the years pass, he finds himself being drawn back to the sturdy, stone house of Elzeard Bouffier.

With each successive visit Jean witnesses the countryside being slowly transformed. A mist covers young forests where desolate hills were once visible, water trickles in previously dry, cracked stream beds, a fresh breeze blows instead of the hot wind which had scorched the land. The groves of seedlings become awesome forests and the entire area is renewed. Villages are reclaimed. The valleys stretch below with fields of waving crops.

Elzeard Bouffier's simple goals, dedication, and tenacity brought him spiritual contentment while reviving the ravaged landscape. He planted hope and brought happiness to himself and future generations.

-- Julie Otterson



READERS WRITE

Many thanks on just receiving An Enchanted Childhood at Raven Rocks. Because of my age, condition and circumstances I will not be able to take part in your fine work. I appreciate the enclosed pamphlets and the Community Service Newsletter.



-- Max Cohen, San Francisco, CA

It is nice to know that Community Service, Inc. grows more vital from year to year and that more and more people embrace these ideas.



-- Ann Ames Deetz, Baltimore, MD

You provide a wealth of information in the community field which is very much needed.



-- Dan Bent, Ft. Lauderdale, FL

announcements

COALITION OF ALTERNATIVE COMMUNITY SCHOOLS

The National Coalition of Alternative Community Schools has just produced a new National Directory of Alternative Schools. This is the first and only such directory printed in the last four years and it lists information on 460 schools in 47 states and 16 countries, with special sections on home school resources and innovative projects and ideas. Additional schools are being sought for the next edition. The directory can be ordered from National Coalition of Alternative Community Schools, R.D. 1, Box 378, Glenmoore, PA 19343.



1988 OZARK CALENDARS

We are glad to report that the 1988 Ozark Calendar and Seasonal Almanac is a dollar less this year than last. It contains 13 outstanding color photographs from the Missouri and Arkansas Ozarks. It features a complete lunar almanac, information on weather, times of sunrise/sunset, a full color map of the Ozark region, and conservation writings. (\$8 postpaid.)



ALTERNATIVE CELEBRATIONS

The fifth edition of the Alternative Celebrations Catalogue has just arrived with both a new title, To Celebrate: Reshaping Holidays and Rites of Passage, and a completely revised text. Filled with celebration experiences of people from widely varying perspectives, it is a practical resource for answering the perennial question of how to celebrate for any major holiday or rite of passage. (paper. \$11 postpaid)



COOPERATIVE COMMUNITY

A small community based on the "Better World" theme is being formed. If you would like more information contact, Mission of Maitreya, Box 8385, Albuquerque, NM 87108.

Memos to Members



MEMBERSHIP RENEWAL

If there is an '87 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight on your part and that you want to continue to support our work and to receive our NEWSLETTER six times a year. If we have not heard from you by the end of December, this will be the last NEWSLETTER you will receive on a regular basis.

Last August the Community Service Board of Trustees raised the basic membership contribution to \$20 from \$15. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more. All gifts are tax-deductible and much appreciated. Thank you. -- Jane

MEMBERS DIRECTORY

The time is once again approaching to update the Community Service Members Directory. This directory serves as a networking tool for interested members to find like-minded people with which to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and a brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already on the Directory, this is your chance to amend your listing. The deadline for changes or additions is December 31, 1987.



TRANSITION

As you know Theresa Fallon has a new challenging job at Antioch College. We are glad that she is nearby and is still interested in Community Service. She has agreed to serve on the Board and to help see that the Guidebook gets into shape for the printer.

In the meantime Julie Otterson has been very kindly and ably helping us for a few months giving us time to look for a permanent replacement for Theresa. Carol Hill, who has lived in Yellow Springs and has worked at the Antioch Library some years, we hope will be that person. By the time our next NEWSLETTER is out we will have said farewell and thanks to Julie and Carol will be establishing herself here.

Jane Morgan.....Director/Editor
Julie Otterson.....Office Manager
Carol Hill.....Staff

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Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Trustees

Charles Betterton, Phyllis Cannon, Helen Dunham, Cyndde & Jim DeWeese, Victor Eyth, Theresa Fallon, Lance Grolla, Agnes Grulow, Weston Hare, Cecil Holland, Ernest Morgan, Griscom Morgan, Ross Morgan, Gerard Poortinga, Tim Sontag.



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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/87. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

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